INDEX

INTRODUCTION

Prayer (*salaah*) is the most important *pillar of Islam*. Indeed it is the dividing line between *Islam* and infidelity. *Salaah* is a duty incumbent on every Muslim, male or female, who has attained the age of maturity and has a sound mind. There are numerous verses in the *Holy Qur'an* commanding Muslims to observe *salaah* regularly. Allah ﷻ says:

حٰفِظُوْا عَلَى الصَّلَوٰتِ وَالصَّلٰوةِ الْوُسْطٰى ق

وَقُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ○

ḤĀFIŻŪ `ALAṢ-ṢALAWĀTI WAṢ-ṢALĀTIL-WUSṬĀ.
WA QŪMŪ LILLĀHI QĀNITĪN.

"Guard the prayers strictly, especially the middle prayer (i.e., 'Asr) and stand up in prayer to Allah with true devotion."

Al Baqarah 238

اِنَّ الصَّلٰوةَ كَانَتْ عَلَى الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ○

INNAṢ-ṢALĀTA KĀNAT `ALAL-MU'MINĪNA KITĀBAM-MAWQŪTĀ.

"Verily, the prayer is enjoined on the believers at stated times."

An Nisa 103

The Messenger of Allah ﷺ constantly reminded the community, of the importance of *salaah* and warned them of the consequences of neglecting it.

In *a hadith,* the Prophet ﷺ asked his Companions: *"Tell me, if one of you had a river at his door and took a bath in it five times a day, would*

there remain any dirt on your body?" The Companions replied: *"No, no dirt would be left on your body."* The Prophet ﷺ said: *"This is the example of the five prayers by which Allah ﷻ washes away the sins."*

Bukhari and Muslim

The Prophet ﷺ said in yet another *Hadith*: *"The dividing line between a believer and the disbeliever is the negligence of prayer."* *Muslim*

In another report the Messenger of Allah ﷺ said: *"The first thing about which a person will be asked on the Day of Judgement will be the salaah."* *Abu Dawud and At Tirmidhi*

From a study of the traditions of our Holy Prophet ﷺ we learn that Rasulullah ﷺ denounced the giving up of *salaah* as the way of the unbelievers. He is reported to have said: *"That which separates a believer from infidelity is simply the Salaah." "He has no share in Islam who does not offer Salaah".*

Rasulullah ﷺ sounded a note of warning to Muslims that if they gave up *salaah* their conduct would be associated with that of the unbelievers. What a great act of virtue and felicity it is to offer *salaah* regularly and how disastrous it is to neglect it, is beautifully summarised in the following prophetic words:

> *"Whoever will offer the salaah properly and regularly, it will be for him on the Last Day a source of light, a proof of his faith and a means to salvation. (On the other hand) Whoever will not offer it carefully and regularly it will be for him neither a source of light, nor a proof of faith, nor a means of salvation, and the end of such a person will be with Qarun, Fir'aun, Haman and Ubai-bin-Khalaf."*

The ignominy and disgrace that the defaulters of *salaah* will be subjected to on the *Day of Judgement*, has been described in the *Holy Qur'an:*

> *"The day that the shin shall be laid bare, and they shall be summoned to bow in adoration, but they shall not be able, their eyes shall be cast down - ignominy will cover them, seeing that they had been summoned afore time to bow in adoration while they were hale and healthy (and had refused).* *Al Qalam 42*

According to the above *Qur'anic* verse, mankind will be summoned to bow down in adoration before Allah ﷾ on the Last Day. Only the fortunate ones, who had during their lifetime made it a practice to be regular in their *salaah*, will find no difficulty in bowing down. Those who, in spite of being healthy and strong, had not observed *salaah* in this world, will discover to their dismay that their backs had suddenly grown stiff, with the result that they will remain standing with the infidels unable to prostate before their Lord and Creator. Such will be the humiliation and disgrace for the defaulters of S*alaah*! May Allah ﷾ save us from such ignominy!

THE PURPOSE OF SALAAH

Prayer constitutes one pillar of *Islam* and is considered 'the foundation of the religion'. Any Muslim who fails to observe his *salaah* without reasonable excuse is committing a grave offense and a heinous sin. This offense is so grave because it is not only against Allah ﷾, which is bad enough, but is also against the very nature of man. It is an instinct of man to be inclined to worship great beings, and to aspire to lofty goals. The Greatest Being and the loftiest goal of all is Allah ﷾. The best way to cultivate in an individual, a sound personality and actualize his/her aspirations in a mature course of development, is the Islamic *salaah*. To neglect *salaah* is to suppress the good qualities in human nature and unjustifiably deny it the right to worship and love, the right to aspire and ascend, the right to excel in goodness and achieve noble aims. Such suppression and denial constitute a very serious and destructive offense. Here lies the significance and vitality of *salaah* in the life of an individual.

It should always be borne in mind that Allah سبحانه وتعالى does not need man's *salaah*, because He is free of all needs. He is only interested in our prosperity and well-being in every sense. When He emphasizes the necessity of *salaah* and charges us with any duty. He means to help us; because whatever good we do is for our own benefit, and whatever offense we commit is against our own souls. Here, too, man is the center of gravity, and his general welfare is the main concern. The benefit which man can derive from the Islamic prayer is immeasurable, and the blessing of prayer is beyond imagination. This is not just a *'theory'* or *conventional assumption*; it is a fascinating fact and a spiritual experience. Here is an explanation of the effectiveness of the Islamic *salaah*:

1. It strengthens belief in the Existence and Goodness of Allah سبحانه وتعالى and transmits this belief into the innermost recesses of man's heart.
2. It enlivens this belief and makes it constructive in the practical course of life.
3. It helps a person to realize his/her natural and instinctive aspirations to greatness and high morality, to excellence and virtuous growth.
4. It purifies the heart and develops the mind, cultivates the conscience and comforts the soul.
5. It fosters the good and decent element in man, and suppresses the evil and indecent inclinations.
6. It restrains from shameful and unjust deeds.

When we analyze the Islamic *salaah* and study its unique nature, it will reveal to us that it is not merely a sequence of physical movements or an empty recital of the *Holy Qur'an*. It is a matchless and unprecedented method of intellectual meditation and spiritual devotion, of moral elevation and physical exercise, all combined. It is an exclusively Islamic experience where every muscle of the body joins the soul and the mind in the worship and glory of Allah سبحانه وتعالى. It is

difficult for anyone to impart in words the full meaning of the Islamic *salaah*, yet it can be said that it is:

1. A lesson in discipline and willpower;
2. A practice in devotion to Allah ﷾ and all worthy objectives;
3. A vigilant reminder of Allah ﷾ and constant revelation of His Goodness;
4. A seed of spiritual cultivation and moral soundness;
5. A guide to the most upright way of life;
6. A safeguard against decency and evil, against deviation and going astray;
7. A demonstration of true equality, solid unity, and brotherhood;
8. An expression of thankfulness to Allah ﷾ and appreciation of Him;
9. A course of inner peace and stability;
10. An abundant source of patience and courage, of hope and confidence.

This is the Islamic *salaah*, and that is what it can do for man. The best testimony to this statement is to experience the *salaah* and avail oneself of its spiritual joys. Then one will know what it really means.

PRE-REQUISITES FOR SALAAH (Shara'it)

The offering of salaah is obligatory upon every Muslim, male and female,

Eight pre-requisites that must be observed before one performs *salaah*.

1. To perform *ghusl* if necessary.
2. To make *wudhu* if necessary.
3. *Taharah* (cleanliness) of the entire body and all clothing.
4. *Taharah* (cleanliness) of the place where one intends performing *salaah*.
5. Facing towards the *Qiblah*.

7. Niyyah (intention) for *salaah*.
8. Performing *salaah* at the prescribed times.

If any one of these requirements are omitted, *salaah* will not be accepted.

CLEANLINESS

Before offering a *salaah* one must be in good shape and pure conditions. Therefore, it is necessary to clean ones body.

ISTINJA

Istinja means cleaning the private parts after passing out urine and stool by using clean water, earth, tissues, etc.

1. Before entering the toilet with the left foot read the following du'a:

اَللّٰهُمَّ اِنِّيۤ اَعُوْذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَآئِثِ ط

ALLĀHUMMA INNĪ A`ŪDHUBIKA
MINAL KHUBUTHI WAL KHABĀ'ITH

In the Name of Allah! I seek refuge in Thee
from the foul male and female devils.

2. It is *sunnah* to make Istinja after passing out urine, stool etc.
3. It is permissible to use lumps of dry earth (or nowadays tissues) for Istinja, provided the body is properly cleaned.
4. It is makruh to make Istinja with coal, bones, glass, baked bricks, printed paper, etc. It is not proper to use paper for Istinja which is also used for writing and printing. But with toilet paper, it is different, It can be used for Istinja, as it is made only for that purpose, is absorbent and not for writing or printing.
5. It is *Makruh Tahrimi* to face or show the back to the *Qiblah* when passing out urine or stool.

6. Remove rings, badges or anything else on which the name of Allah ﷻ, His Rasul ﷺ, Qur'anic verses or hadith are written. It is permitted to have them in the pocket.
7. Istibraa (clearing the urinal canal) is also practically necessary. It is achieved in many ways, e.g. gently squeezing the canal from base to tip, or even placing tissue at the tip and performing a few squats.
8. Use the **Left Hand** only in Istinja.
9. Exit the toilet with the right foot and read the following du'a:

غُفْرَانَكَ اَلْحَمْدُ لِلّٰهِ الَّذِيٓ اَذْهَبَ عَنِّي الْاَذٰى وَعَافَانِيٓ ط

GHUFRĀNAKA AL-ḤAMDU LILLĀHIL-LADHĪ ADH-HABA `ANNIL-ADHĀ WA `ĀFĀNĪ.

(I ask) Thy pardon. Praise be to Allah who relieved me from the suffering and gave me health.

10. If you are in an open place where there is no toilet, then sit in a place where you cannot be seen by others.

THE FOLLOWING CLEANLINESS OF THE BODY ARE ALSO ESSENTIAL FOR THE VALIDITY OF THE *SALAAH*:

1. Ghusl or washing of the whole body;
2. *Wudhu* or ritual ablution

Ablution is a requisite for *salaah*. Allah ﷻ, *the Exalted said*:

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى الصَّلٰوةِ فَاغْسِلُوْا
وُجُوْهَكُمْ وَاَيْدِيَكُمْ اِلَى الْمَرَافِقِ وَامْسَحُوْا بِرُءُوْسِكُمْ

وَاَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ط وَاِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا ط

وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْعَلٰى سَفَرٍ اَوْجَآءَ اَحَدٌ مِّنْكُمْ مِّنَ

الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا

طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ مِّنْهُ ط مَايُرِيْدُ اللّٰهُ

لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّلٰكِنْ يُّرِيْدُ لِيُطَهِّرَ كُمْ

وَلِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ط

YĀ‘AYYUHAL-LADHĪNA ĀMANŪ ‘IDHĀ QUMTUM ILAṢ-ṢALĀTI FAGHSILŪ WUJŪHAKUM WA AYDIYAKUM ILAL-MARĀFIQI WAMSAḤŪ BI RU-‘ŪSIKUM WA ARJULAKUM ILAL-KA`BAYN. WA IN KUNTUM JUNUBAN FAṬṬAH-HARŪ. WA IN KUNTUM-MARḌĀ AW `ALĀ SAFARIN AW JĀ‘A AḤADUM MINKUM-MINAL-GHĀ-IṬI AW LĀMASTUMUN-NISĀ`A FALAM TAJIDŪ MĀ‘AN FA TAYAMMAMŪ ṢA`ĪDAN ṬAY-YIBAN FAMSAḤŪ BIWUJŪHIKUM WA AYDĪKUM-MINH. MĀ YURĪDUL-LĀHU LIYAJ`ALA `ALAYKUM-MIN ḤARAJIW-WA LĀKIY-YURĪDU LIYU-ṬAH-HIRAKUM WA LIYUTIMMA NI`-MATAHŪ `ALAY-KUM LA`ALLAKUM TASHKURŪN.

O you who believe! when you wish to stand for prayer, first wash your faces and your arms as far as the elbows, and wipe your heads with wet hands and wash your feet upto the ankles. And if you are polluted, then cleanse your entire body with a full bath. And if you are ill, or on a journey, or if any of you

comes from the toilet, or you have had contact with women, then if you do not find water, perform Tayammam with clean earth i.e. wipe your faces and your arms with it. Allah does not desire to lay upon you any hardship, but He means only to purify you and to perfect His favour to you, that you may give thanks.

Wudhu and G*husl* is allowed with the following water:

1. Rain water, well water, spring, sea or river water, water of melting snow or hail, water of a big tank or pond.
2. Water left over after drinking by human beings, halal animals (e.g. cows, goats) or halal birds (e.g. pigeons) is clean.

Wudhu and *Ghusl* is not allowed with the following water:

1. All impure water.
2. Water (juices) extracted from fruits and trees.
3. Water that has changed its colour, taste or smell or has become thick because something was soaked in it.
4 Small quantity of water in which something *Najis* (impure) has fallen, e.g. urine, blood, stool or wine or some animal had died after falling into it.
5. Used water of *wudhu* or *ghusl*.

GHUSL (Bath)

Ghusl becomes compulsory in the following cases:

- After sexual intercourse;(even if only to the extent of incomplete penetration).
- After ejaculation of semen for any reason
- When the monthly menstruation of a woman has ended;
- When a woman's postnatal bleeding stops;
- And when a non-Muslim embraces Islam.

To make the niyyah for *ghusl* is *sunnah*

One should make the intention of becoming Tahir (*Paak*-pure) from that impurity which he wishes to get himself clean from, e.g. *"I am making ghusl to become clean from janabah (that impurity which cannot be seen and makes ghusl compulsory)"*.

The three essentials (Fardh) of ghusl

1. Passing water into and out of the mouth; i.e. gargling.
2. Putting water into the nostrils.
3. Pouring water over the entire body. i.e. not even the hair's breadth is left dry.

There are five Sunan in *ghusl*

1. Intention to wash off impurities and become *paak* (pure).
2. Washing hands up to the wrists.
3. Washing the private parts and the parts upon which uncleanliness is found.
4. Making *wudhu* before washing the body.
5. Then passing water over the whole body three times.

OCCASIONS FOR WHICH GHUSL IS PREFERRED

Ghusl is recommended in the following cases:

1. Before going to Jumah Congregational (Friday Prayer).
2. Before going to Eid Prayers (Muslim annual feast prayers).
3. Before undertaking Umrah or Hajj (Pilgrimage to Makkah).
4. Upon washing a corpse. (According to many scholars, the performance of Ghusl is preferred for a person who washes a corpse).
5. When a person reverts to Islam.

WUDHU (Ablution)

To wash one's hands, face and feet, etc. Before performing *salaah* is

called *Wudhu*. No *salaah* is accepted without *wudhu*. One should sit on a high, clean place to perform *wudhu*. Face the direction of the *Qiblah* if possible.

DU'A BEFORE COMMENCING WUDHU

بِسۡمِ اللّٰهِ وَالۡحَمۡدُ لِلّٰهِ ط

BISMIL-LĀHI WAL ḤAMDULIL-LĀH

I begin with the name of Allah And all praises are due to Allah.

The four essentials (Fardh) of *wudhu*

1. Washing the face from the forehead to the lower portion of the chin and from one ear lobe to the other.
2. Washing of both the arms upto and including the elbows.
3. Performing masah of a quarter of the head once.
4. Washing of both the feet including the ankles once.

There are 13 *Sunan* in *wudhu*

1. Niyyat (intention)
2. Reciting of ***Bismillaahir-rahmaanir-rahim***
3. Washing of the hands thrice up to the wrists.
4. Brushing the teeth with *Miswaak*.
5. Gargling three times.
6. Passing water into the nostrils thrice.
7. *Khilal* of the beard, i.e. to pass wet fingers into the beard.
8. *Khilal* of the fingers and toes.
9. Washing of each part three times.

DUA WHILE PERFORMING WUDHU'

اَللّٰهُمَّ اغۡفِرۡلِيۡ ذَنۡۢبِيۡ وَوَسِّعۡ لِيۡ فِيۡ دَارِيۡ

وَبَارِكْ لِيْ فِيْ رِزْقِيْ ط

ALLĀHUM-MAGHFIRLĪ DHAMBĪ WA WASSI`LĪ FĪ DĀRĪ WA BĀRIKLĪ FĪ RIZQĪ

O Allah! Forgive my sins and give expansion (abundance) in my home and grant me blessings in my sustenance.

10. *Masah* of the whole head once.
11. *Masah* of both ears once.
12. *Wudhu* done systematically.
13. Washing of each part, one after the other without pause, so no part dries up before the next part is washed.

DU`A AFTER PERFORMING WUDHU

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ط

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ ط

ASH-HADU ALLĀ ILĀHA ILLAL-LĀHU WAḤDAHŪ LĀSHARĪKA LAHŪ WA ‘ASH-HADU ‘ANNA MUḤAMMADAN `ABDUHŪ WARASŪLUH. ALLĀHUM-MAJ`ALNĪ MINAT TAWWĀBĪNA WAJ`ALNĪ MINAL MUTAṬAH-HIRĪN.

I bear witness that there is no god but Allah, who is without partner and I bear witness that Muhammad is His Servant and Apostle. O Allah make me from among those who repent for their sins and from among those who keep themselves pure.

THE EIGHT *NAWAQIDH* OF (Acts That Nullify) *WUDHU*

1. Discharging of urine, stool or the emitting of any substance from the private parts.
2. Vomiting a mouthful(i.e. cannot be stopped)
3. Discharging of gases (from the rear).
4. To fall asleep lying down or by resting the body against something.
5. To faint due to some illness or any other reason.
6. Becoming insane or going mad.
7. Laughing aloud whilst in *salaah*.
8. Flowing of blood or matter from any part of the body.

COMPLETE SUBSTITUTE FOR ABLUTION (*TAYAMMUM*)

Tayammum or "to resort to pure earth" may substitute for the ablution and even the bath. This is allowed in any of the following cases:

1. When a person is sick and cannot use water;
2. When one has no access to water in sufficient quantity;
3. When the use of water is likely to cause one harm or make one succumb to disease;
4. When performing the ablution will cause the person to miss a prayer which cannot be substituted (e.g. Funeral prayer).

In any of these instances it is permissible to do *tayammum* as follows:

1. Strike both hands lightly on pure earth, sand or stone.
2. Shake the hands off and wipe the face with them once in the same way as in the ablution.
3. Strike the hands again and wipe both hands to the elbows.

The *tayammum* is a symbolic demonstration of the importance of the *ablution*, which is so vital for both worship and health. When *Islam* introduced this regular ablution, it instituted an excellent hygienic measure which no spiritual doctrine or medical prescription had anticipated.

MASAH (PASSING WET HANDS) OVER LEATHER SOCKS

If someone's "*Wudhu*", becomes nullified, then, when performing a subsequent *Wudhu*, it is allowed to wipe over his leather socks with wet hands, instead of washing both feet on condition that the socks were put on after washing the feet in the first *Wudhu* or before it was nullified.

A traveler may benefit from this privilege continuously for three consecutive days and nights (72 hours), but a resident may do so for only one day and one night continuously (24 hours). (The benefits are really only seen in cold climates)

HOW MASAH OVER THE LEATHER SOCKS IS PERFORMED

Wiping is done according to the tradition of the Prophet ﷺ, as follows: After removing the shoes, three wet fingers are passed over the upper surface of socks. There is no need to wipe the bottom parts.

TYPES OF SOCKS ON WHICH MASAH IS PERMITTED

- Leather socks (genuine or PVC - be they entirely made of leather or only the soles)
- Non-leather socks can also be used for Masah, provided they fulfil the following criteria:
- They are strong enough to walk in for three miles (without shoes) and they will not tear.
- They are non-porous i.e. they will not allow water through
- They are of such material which will cover the feet up to and including the ankles without the need of fastening (this does not mean you cannot fasten them), and they will not sag.
- Masah will not be permitted on those socks which do not meet the above criteria. In addition to this those socks which have holes

amounting to more than three centimeters in length are also excluded from being able to afford the privilege of Masah.

When the Wiping Privilege Ceases

The wiping privilege becomes invalid in the event that one or more of the following cases occur:

When the maximum timings allowed (as mentioned earlier) lapse

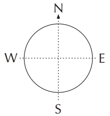
- The moment the socks are removed (even partial removal, i.e. one ankle being exposed will nullify Masah privileges).
- The socks rip, and the rip is three centimeters in length.
- When any of the cases requiring "Ghusl" occur.

In all cases, barring the case of Ghusl being required, only the Masah period will break, not the Wudhu (provided none of those acts which nullify Wudhu transpired). After washing the feet and donning the socks again the privilege of Masah will again be granted.

DIRECTION OF KA'BAH (QIBLAH)

From various cities





"Successful indeed are the believers Who are humble in their Salaah."
Al Muminun 1,2

THE TIMES OF SALAAH
(Vary According To Seasons)

Every Muslim, male or female, must offer their five daily *salaah* at its prescribed time, if there are no lawful reasons for exemption, combination, or temporary delay. They are:

1. **The time for Fajr *salaah* :** Approximately 90 minutes before sunrise a dim whitish glow appears vertically in the eastern horizon. Soon after this vertical glow, a brightness appears horizontally in the eastern horizon. This horizontal glow spreads instantly along the horizon becoming larger and larger until after a short while it becomes light. The time for Fajr *salaah* commences with the appearance of this horizontal glow in the eastern horizon. This time marked by the appearance of the horizontal glow is known as *Fajrul Awwal* or *Subhus Sadiq* (True Dawn). The time for Fajr *salaah* lasts until sunrise.

2. **The time for Zuhr *salaah*:** The time for Zuhr *salaah* begins immediately after mid-day. The time of midday or Zawal is calculated by dividing the hours of daylight by two, and adding the result to the time of sunrise, e.g:
   Sunrise at 6.30 a.m. and Sunset at 5.30 p.m.
   i.e. Number of Daylight hours = 11 hours
   Divide by two; 11 divided by 2 = 5 and 1/2 hours
   Add to Sunrise time; 6.30 + 5.30=12.00
   i.e. Mid-day will be at 12 p.m.

NOTE: It is forbidden to perform *salaah* at the time of Mid-day. After approximately five minutes (i.e. five minutes after Midday) Zuhr time commences. The time for Zuhr *salaah* lasts until the length of the shadow of an object becomes twice the size of the object plus the size of the shadow which was cast at the time of Mid-day.

3. **Time for Asr *salaah*:** Asr time begins immediately upon the expiry of Zuhr time, and lasts until sunset. However, it is makruh (reprehensible) to delay the performance of Asr *salaah* until the sun's rays become yellowish and dim, as is the case before sunset.

4. **Time for Maghrib *salaah*:** Maghrib time begins immediately after sunset and extends till the red or white glow in the western horizon disappears. Normally it extends over a period of one hour and twenty minutes to one and a half hours.

5. **Time for Isha *salaah*:** Isha time begins after the red glow in the western horizon disappears and continues till a little before dawn.

It is noticeable that *Islam* has set the times of *salaah* in a way that combines peace of mind with relaxation of the body. Muslims, by observing these *salaah*, mark the whole day with a spiritual stamp in the beginning, at the end, and throughout. So they combine religion and life, feel the presence of Allah ﷾ within them throughout the day, conclude their daily transactions with a spiritual feeling and build up their moral standing on strong foundations. In this way, Muslims introduce spiritual vitality into all aspects of their life, and religion presents itself to all fields of activity. It becomes effective in shops and offices, homes and farms, industrial plants and factories. It extends its light to every circle of business and work. Indeed, this timetable of *salaah* is remarkable because it is the work of Allah ﷾ and the product of *Islam*.

It is always preferable to offer the *salaah* as soon as the time sets in, incase something unexpected causes delay or postponement. These *salaah* are Divine tests. The reward for those who pass the tests is immeasurable, and their delight is beyond imagination. The happiness they attain, the rejoicing they feel, and the honour they receive cannot be expressed in words. On the other hand, failure in these tests is a

punishable sin. It causes severe penalties, spiritual deprivation, mental agony, and social isolation.

CLASSIFICATION OF SALAAH

1. **Fardhul-'ain:** The compulsory *salaah* that must not be missed on any account whatsoever. This obligatory prayer must be offered. If one fails to do so, he/she will be liable to severe punishment. The nature of it's importance is evident from the fact that if one denies it's obligatory nature, one will be classed as an unbeliever.

2. **Fardhul-Kifayah:** The kind of *salaah* which should preferably be offered by all those present at the time, but one at least out of the group must offer it to free the others from responsibility.
   E.g. If any one individual from amongst the inhabitants of a locality where the death of a Muslim has taken place or from those who join the funeral procession to the cemetery offers the funeral prayer, the obligation of all concerned is fulfilled.

3. **Wajib:** The kind of *salaah* which comes next in rank to Fardh-al-'ain in accordance with the importance attached to it by the Holy Prophet ﷺ

4. **Sunnatul-Mu'akkadah:** This is a class of *salaah* which the Holy Prophet ﷺ used to offer daily without fail and ordered his followers to do so. One is liable to be questioned for neglecting to offer the salaah without some very good reasons.

5. **Sunnatul-ghair Mu'akkadah:** The kind of salaah which the Holy Prophet ﷺ omitted occasionally and also desired his followers to perform.

6. **Nafl:** The kind of salaah which is a voluntary prayer and it is recommended for the uplift of one's soul and for the acquirement of spiritual gains.

ADHAN (The call for salaah)

Now the worshiper has performed his *ablution* as explained before and is ready for *salaah*. When the time of *salaah* arrives, it is acting in accordance to the traditions of Prophet Muhammad ﷺ, to say the call to *salaah (adhan)*.

- *Adhan* is *Sunnah*, only for the five Fardh *salaah* and for the Jumu'ah *salaah* (Friday *mid-day salaah*)
- *Adhan* means to inform, but in *Shari'ah Adhan* means to inform of a particular *salaah* in particular wordings.
- The *Adhan* for every Fardh *salaah* should be called out on its prescribed time.
- If it was called before the time then it must be called again at the correct time.

HOW TO CALL OUT ADHAN

When the time for *salaah* arrives, the Mu'adh-dhin stands up and calls out aloud these words:

اَللّٰهُ اَكْبَرْ اَللّٰهُ اَكْبَرْ

اَللّٰهُ اَكْبَرْ اَللّٰهُ اَكْبَرْ

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ

حَيَّ عَلَى الصَّلٰوةِ

حَيَّ عَلَى الصَّلٰوةِ
حَيَّ عَلَى الْفَلَاحِ
حَيَّ عَلَى الْفَلَاحِ
اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ
لَآ اِلٰهَ اِلَّا اللّٰهُ

ALLĀHU AKBAR - ALLĀHU AKBAR
ALLĀHU AKBAR - ALLĀHU AKBAR
ASH HADU AL-LĀ ILĀHA ILLAL-LĀH
ASH HADU AL-LĀ ILĀHA ILLAL-LĀH
ASH HADU ANNA MUḤAMMADAR RASŪLLUL-LĀH
ASH HADU ANNA MUḤAMMADAR RASŪLLUL-LĀH
ḤAYYA `ALAṢ-ṢALĀH - ḤAYYA `ALAṢ-ṢALĀH
ḤAYYA `ALAL FALĀḤ - ḤAYYA `ALAL FALĀḤ
ALLĀHU AKBAR - ALLĀHU AKBAR
LĀ ILĀHA ILLAL-LĀH

Allah is the Greatest - Allah is the Greatest,
Allah is the Greatest - Allah is the Greatest.
I Testify that none is worthy of worship except Allah
I Testify that none is worthy of worship except Allah
I Testify that Muhammad is the Messenger of Allah
I Testify that Muhammad is the Messenger of Allah
Come to Prayer. Come to Prayer
Come to success. Come to success.
Allah is the Greatest, Allah is the Greatest.
There is none worthy of worship besides Allah.

FAJR ADHAN (TWICE AFTER ḤAYYA`ALAL FALĀḤ)

اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ ط اَلصَّلٰوةُ خَيْرٌ مِّنَ النَّوْمِ ط

AṢ-ṢALĀTU KHAYRUM-MINAN-NAWM
AṢ-ṢALĀTU KHAYRUM-MINAN-NAWM

Salaah (Prayer) is better than sleep.
Salaah (Prayer) is better than sleep.

DU`A AFTER ADHAN

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّآمَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ اٰتِ
مُحَمَّدَنِالْوَسِيْلَةَ وَالْفَضِيْلَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَ نِالَّذِيْ
وَعَدْتَّهٗ وَارْزُقْنَا شَفَاعَتَهٗ يَوْمَ الْقِيٰمَةِ ط اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ط

ALLĀHUMMA RABBA HĀDHIHID DA'WATIT TĀM-MATI WAṢ Ṣ'ALĀTIL QĀ'IMATI ĀTI MUḤAMMADANIL WASĪLATA WAL FADĪLATA WAB`ATH-HU MAQĀMAM MAḤMŪDA NIL LADHĪ WA`ADTAHŪ WARZUQNĀ SHAFĀ`ATAHŪ YAWMAL QIYĀMAH. 'IN-NAKA LĀ TUKHLIFUL-MĪ`ĀD.

O Allah ! Lord of this complete supplication and of everlasting prayer, make Muhammad our means to reach thee and give him preference.

There are 7 important acts in *Adhan*

1. To stand facing the *Qiblah*.
2. Not to make haste in saying *Adhan*.

3. To put both Index fingers in the ears.
4. To call *Adhan* from a high place.
5. To say *Adhan* in a loud voice.
6. Turn the face right when saying **ḤAYYA `ALAṢ-ṢALĀH** and to the left when saying **ḤAYYA `ALAL FALĀḤ.**
7. To say **AṢ-ṢALĀTU KHAYRUM-MINAN-NAWM** twice after **ḤAYYA `ALAL FALĀḤ** in the *Adhan* of Fajr *salaah*.

Entrance into *salaah (Iqamah)*

After the *adhan*, the worshipers get ready for *salaah*. They initiate the *salaah* itself with an announcement called *Iqamah*. The phrases used are the same as in the *adhan*, given above, with two differences: (a) the *Iqamah* is said faster and less loudly; and (b) right after **ḤAYYA `ALAL FALĀḤ** is said twice:

قَدْ قَامَتِ الصَّلٰوةُ

QAD QĀMATIṢ-ṢALĀH

Salaah is about to begin

Then ***Allahu Akbar - Allahu Akbar Laailaaha Illallaah*** of the adhan should follow to the end as before.

SALAAH

Salaah in Islam is a *unique institution*. It brings man closer to Allah ﷻ by harmonising his mental attitude with physical posture. In *salaah*, a Muslim submits himself completely to his *Creator*.

After the worshipper has done the ablution and after the *adhan* and *iqamah* are said, the *salaah* is begun. Each *salaah* comprises a number of rak'aat (Sing. *Rak'at*) or units, two, three or four, according to which *salaah* it is.

When a person goes to a musjid, he should enter with his right foot and say ***Du`a On Entering Musjid***

اَللّٰهُمَّ افْتَحْ لِيْ اَبْوَابَ رَحْمَتِكَ ط

ALLĀHUM-MAFTAḤLĪ ABWĀBA RAḤMATIK.

"O Allah! Open for me the door of your Mercy".

When a person is inside the musjid, he should remember that he is in the house of Allah ﷻ, which must be given its due respect. Therefore, he should sit quietly and keep himself busy in *salaah*, remembrance of Allah ﷻ and recitation of the *Qur'an*. He should avoid raising his voice, indulging in vain talk or argument with others. According to a *Hadith,* a person who sits in the musjid waiting for the next *salaah*, is like the one who is performing the *salaah*.

While leaving the musjid, one should take out the left foot first and say ***Du`a For Exiting Musjid:***

اَللّٰهُمَّ اِنِّيْ اَسْئَلُكَ مِنْ فَضْلِكَ وَرَحْمَتِكَ ط

ALLĀHUMMA INNĪ AS'ALUKA MIN FAḌLIKA WA RAḤMATIK.

O Allah! I beg Thee of Thy bounty, favour & your Mercy.

THE DAILY SALAAH (*For Hanafi Madhab*)*

How To Perform Salaah

** For other Madhaahib the principle is the same as the Hanafi principle except the postures and gestures may vary. (For more information contact Your Local Ulama)*

THE CONDITIONS OF SALAAH (ARKAAN)

1. Takbirut-tahrimah
2. Qiyam (standing posture)
3. Qira'at (recital of the Qur'an)
4. Ruku (bowing posture)
5. Both Sajdahs (prostrating posture)
6. Qa'dah Akhirah (sitting posture in final rak'at)

NECESSITIES WITHIN SALAAH (WAJIB ACTS)

1. Making sure *Qira'at* is read in the first two rak'at of every fardh *salaah*.
2. The recital of *Suratul Fatihah* in every rak'at of every *salaah*, besides the third and fourth *rak'at* of any fardh *salaah*, the status of its recital therein is *sunnah*.
3. To recite a surah, a long ayah, or three short ayaat after *suratul Fatihah*, in every rak'at of every *salaah*, besides the third and fourth rak'at of fardh *salaah*.
4. To recite *suratul Fatihah* before any other verse.
5. To maintain correct order between all the different postures.
6. *Qawmah* (standing posture after ruku)
7. *Jalsah* (sitting posture between two *sajdahs*)
8. *Ta`dilul-arkan* (the full correct physical rendering of the postures)
9. *Qa'datul-ula*. (the sitting posture after the sajdahs in the second rak'at of any three or four rak'at salaah.
10. To recite *tashahhud* in both the *Qa'dahs*.
11. For the *Imam* to recite *Qira'at* aloud in the first two rak'at of Fajr, Maghrib, `Isha and Jumu'ah. And also all the rak'at of those *salaah* which are read in congregation that are not fardh. (`Eid, Tarawih, Witr, etc). The *Qira'at* of the remaining rak'aat including Zuhr and `Asr should be read in silence
12. To end the *salaah* with salaam (the first is *waajib*)

13. The additional takbir in the third rak'aat of witr, the raising of the hands and the recital of *al-Qunoot*.
14. The six additional takbirs of the *salaah* of both `*eids*.

Before *Salaah*

Ensure that clothes are *taahir* (*paak*-clean) and make *wudhu'*. Stand respectfully on a *taahir* place facing the *Qiblah*. Keep feet parallel with toes pointing towards the *Qiblah* and submit totally to Allah ﷻ. When you are sure that you have fulfilled all necessary conditions for *salaah*. A detailed account of how to perform *salaah* follows:

Intention For *Salaah* (Niyyah)

I intend to offer (number of) rak'at of (Type of *salaah*, i.e. Fardh, Sunnah, etc.) In the time of (Name of *salaah*, i.e. Fajr, Zuhr etc.) For the sake of Allah ﷻ while my face is towards the direction of *Qiblah*, ***Allahu Akbar***. (If the *salaah* is being offered in congregation behind an Imam, one should utter these words *"I offer this particular salaah behind this Imam"*.

VERY IMPORTANT

For Males : No garment, jubba or trousers should be allowed to overlap the *ankles*. It is *Makruhut Tahrimi* to perform *salaah* while any garment is overlapping the *ankles*. This means that the Fardh (*obligation*) of *salaah* will be considered as fulfilled, but there is very little reward and benefit in such a *salaah*.

Female *Salaah* : Women also perform their *salaah* in the same way, except with a few differences:- without *hands* being exposed women should raise their *hands* to the height of their *shoulders*.

TAKBIRUT-TAHRIMAH

When saying ***takbirut-tahrimah*** after making *niyyah*, lift the two *hands* up to the *earlobes* in such a manner that both face towards the

Qiblah. Then say اَللّٰهُ اَكْبَرْ

ALLĀHU-AKBAR

Allah is the Greatest

and fold them. Place the *hands* in such a way that the right *hand* is clasped over the back of the left. While in *Qiyaam* (standing posture) the *eyes* should be fixed to the spot where the *forehead* will be placed in *sajdah*.

Women: They do not raise *hands* higher than *shoulders* and place *arms* on the *chest*. Place the right *hand* over the back of the left *hand* above the *breast* and do not hold it like the Male).
Now Read the ***Thana*:**

سُبْحٰنَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

وَتَعَالٰى جَدُّكَ وَلَآ اِلٰهَ غَيْرُكَ ط

SUBḤĀNAKAL-LĀHUMMA WABIḤAMDIKA WA TABĀRAKAS-MUKA WA TA`ĀLĀ JADDUKA WALĀ ILĀHA GHAYRUK

All Glory be to you O Allah! and praise be to you: Blessed is Your name and Exalted is your Majesty, and there is none worthy besides You.

FIRST RAK'AH

First recite اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط

A`ŪDHU BILLĀHI MINASH-SHAYṬĀNIR-RAJĪM.

I Seek refuge in Allah from the rejected Satan.

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيْمِ ○

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

In the name of Allah, the most beneficent, most merciful

and thereafter recite ***Suratul-Fatihah***

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ ١ الرَّحْمٰنِ الرَّحِيْمِ ۙ ٢
مٰلِكِ يَوْمِ الدِّيْنِ ۭ ٣ اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ۭ ٤
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ ٥ صِرَاطَ الَّذِيْنَ اَنْعَمْتَ
عَلَيْهِمْ ۹ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّاۗلِّيْنَ ٧ اٰمِيْنَ ○

AL-ḤAMDU LILLĀHI RABBIL-`ĀLAMĪN,
AR-RAḤMĀNIR-RAḤĪM,
MĀLIKI YAWMID-DĪN
IY-YĀKA NA`BUDU WA IY-YĀKA NASTA`ĪN
IHDINAṢ-ṢIRĀṬAL-MUSTAQĪM
ṢIRĀṬAL-LADHĪNA AN`AMTA `ALAYHĪM,
GHAYRIL-MAGH-ḌŪBI `ALAYHIM WA LAḌ-ḌĀLLĪN.
ĀMĪN

Praise be to Allah , Lord of the worlds.
The Beneficent, the Merciful.
Master of the Day of Judgement.
Thee alone we worship and to Thee alone we turn for help.
Guide us to the Straight Path.
The path of those whom You favoured,

Not of those who earned Your anger,
nor of those who went astray.

It is necessary that a minimum of three short *ayah* (verses) or one long *ayah* (*equivalent to three short verses*) be read in proper sequence as in the *Qur'an*. eg.

SURAH AL IKHLAAS

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ○

قُلۡ هُوَ اللّٰهُ اَحَدٌ ○ اَللّٰهُ الصَّمَدُ ○

لَمۡ يَلِدۡ ۙ وَلَمۡ يُوۡلَدۡ ۙ وَلَمۡ يَكُنۡ لَّهٗ كُفُوًا اَحَدٌ ○

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM
1. QUL HUWAL-LĀHU AḤAD.
2. ALLĀ-HUṢ-ṢAMAD
3. LAM YALID, WA LAM YŪLAD,
4. WA LAM YAKUL-LAHŪ KUFU-WAN AḤAD

In the name of Allah, the most beneficent, most merciful
1. Say: He is Allah, the One!
2. Allah, the eternally Besought of all !
3. He begetteth not nor is he begotten.
4. And there is none comparable unto Him.

Then saying:

اَللّٰهُ اَكۡبَرُ

ALLĀHU-AKBAR

Allah is the Greatest.

go into *ruku* (the eyes should be fixed onto the feet)

MEN : In *ruku* hold both the *knees* with the *fingers* apart. Ensure that the *arms* do not touch the *body*. Keep the back straight, while the *head* should neither be lowered nor raised. In *ruku* recite softly at least three or five times

سُبْحَانَ رَبِّيَ الْعَظِيْمِ ط

SUBḤĀNA RABBIYAL AŻĪM

Glory to my Lord, the Greatest.

WOMEN : When making *ruku* a woman should only bend over sufficiently so that her *hands* reach her *knees*. The *hands* should be placed on the *knees*, with the *fingers* kept together. In *ruku* the *elbows* should touch the sides of her body.

TASMI'

Whilst rising from *Ruku* Say

سَمِعَ اللّٰهُ لِمَنْ حَمِدَهٗ ط

SAMI`AL-LĀHU LIMAN ḤAMIDAH.

Allah hears all those who praise Him.

And stand up. Then in the upright position say: ***Tahmid:***

رَبَّنَا لَكَ الْحَمْدُ ط

RABBANĀ LAKAL-ḤAMD

Our Lord ! All praise be to Thee.

(If one does not stand erect after *ruku* and merely lifts ones *head* and

goes into *sajdah*, then the *salaah* will not be valid, and it will be necessary to repeat the *salaah if sajdah sahw is not performed)*.

FIRST SAJDAH

Now saying

اَللّٰهُ اَكْبَرُ

ALLĀHU-AKBAR

Allah is the Greatest.

And placing both *hands* on the *knees*, go into *sajdah*.

(On completing the *takbir* one should have reached the position of *sajdah*). When going into *sajdah* first place the *knees* on the ground, then the *palms*, then the *nose* and lastly the *forehead*. The *face* should rest between the two *hands* with *fingers* pointing towards the *Qiblah*. When in *sajdah* the *feet* should be upright with the *toes* pointing towards the *Qiblah*. The *arms* should not touch the sides of the body nor the ground. The stomach should be away from the thighs. In *sajdah* recite softly at least three or five times the following *tasbih*

سُبْحَانَ رَبِّيَ الْاَعْلٰى

SUBḤĀNA RABBIYAL A`LĀ.

Glory to my Lord, the Highest.

WOMEN: In *sajdah* the upper part of the *leg* (the thigh) should not be upright but in as flat a position as possible, with the feet spread towards the right. While in *sajdah* the *stomach* and *thighs* must be kept together. The *forearms* should be put flat on the ground in *sajdah*. Women must not raise their voice when reciting *tasbih*.

JALSAH (To sit between the two sajdahs)

Saying اَللّٰهُ اَكۡبَرُ

ALLĀHU-AKBAR

Allah is the Greatest.

Sit up straight, do not sit with the back crooked or stooped. It is important to sit up and pause after the first *sajdah*, merely lifting the head from the ground without sitting up before the second *sajdah* will nullify the *salaah if sajdah sahw is not performed)*.
Men : Sit resting the back on the left *leg* only and having the right *leg* raised, the toes facing the Qiblah.
Women : Note that a female does not sit on her left *leg* but instead sits on the floor, with both legs on the right side.

SECOND SAJDAH

The second *sajdah* is performed as the first one.

One rak'ah is now complete.

SECOND RAK'AH

Saying ***Allahu Akbar*** stand up for the second *Qiyaam*. On getting up from the *sajdah* first lift the *forehead*, then the *nose* then the *palms*, and then the *knees*. Whilst getting up, ensure that the *hands* are on the *knees* and not on the ground for support, except for a valid reason. Saying ***Bismillahir Rahmanir Rahim*** recite ***Suratul Fatihah*** and a ***Surah*** and complete the second *rak'ah* in the same manner as the first one.

FIRST QA'DAH

After completing the second *sajdah* of the second *rak'ah* saying ***Allahu Akbar*** sit up for Qa'dah. The method of sitting is placing the left *foot*

flat on the ground and sitting on it, with the right *foot* upright and its *toes* facing towards the *Qiblah*. The *palms* must be placed on the *thighs* with the tip of *fingers* near the *knees* facing the *Qiblah* and the ground. It is important that the fingers are kept close together and that they face the *Qiblah* and not towards the ground. The eyes should be fixed on the lap. Then Read: ***Tashahhud (Atta-Hiyyaat)*** **:**

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوٰةُ وَالطَّيِّبٰتُ اَلسَّلَامُ عَلَيْكَ
اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ ط اَلسَّلَامُ عَلَيْنَا وَعَلٰى
عِبَادِ اللهِ الصّٰلِحِيْنَ ○ اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللهُ
وَاَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ ○

AT-TAḤĪYATU LILLĀHI WAṢ-ṢALAWĀTU WAṬ-ṬAYIBĀTU AS-SALĀMU `ALAYKA AY-YUHAN-NABĪYYU WARAḤMATUL-LĀHI WABARAKĀTUH. AS-SALĀMU `ALAYNĀ WA `ALĀ `IBĀDIL-LĀHIṢ-ṢĀLIḤĪN. ASH-HADU AL-LĀ ILĀHA ILLAL-LĀHU WA 'ASH-HADU ANNA MUḤAMMADAN `ABDUHŪ WA RASŪLUH.

All prayers and worship through words, actions and sanctity are due to Allah only. Peace be Upon you, O Prophet and the Mercy of Allah and His Blessings. Peace be on us and those who are righteous servants of Allah . I bear witness that there is no god but Allah, who is without partner, and I bear witness that Muhammad is His Servant and messenger.

On reaching the *kalimah* ***Ash-hadu-allaa-ilaaha*** form a circle with the *thumb* and *middle finger* and lift the *index finger* of the right *hand* and at ***illal-laahu*** lower it to meet the *thumb*. The circle should be maintained to the end.

THIRD AND FOURTH RAK'AT

If one wishes to perform three or four rak'at one should not read anything more than the ***Tashahhud*** in the *Qa'dah*, but instead saying ***Allahu Akbar*** stand up and perform the remaining one or two rak'at. No other ***Surah*** should be read after ***Suratul Fatihah*** in the third and fourth rak'at of any Fardh *salaah*. However, it is Wajib to do so In any Wajib, Sunnah or Nafl *salaah*.

SECOND QA'DAH:

In the second *Qa'dah* after the *Tashahhud* read Durud ***Ibrahim:***

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰٓى

اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّعَلٰٓى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰٓى

اِبْرَاهِيْمَ وَعَلٰٓى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ ○

ALLĀHUMMA ṢALLI `ALĀ MUḤAMMADIW-WA `ALĀ 'ĀLI MUḤAMMADIN KAMĀ ṢALAYTA `ALĀ IBRĀHĪMA WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.
ALLĀHUMMA BĀRIK `ALĀ MUḤAMMADIW-WA `ALĀ 'ĀLI MUḤAMMADIN KAMĀ BĀRAKTA `ALĀ IBRĀHĪMA WA `ALĀ ĀLI IBRĀHĪMA INNAKA ḤAMĪDUM-MAJĪD.

O Allah shower Thy Blessings on Muhammad and the descendants of Muhammad as Thou did shower Thy Blessings on Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.

O Allah, Glorify Muhammad and the descendants of Muhammad as Thou did Glorify Ibrahim and the descendants of Ibrahim; Thou art the Praiseworthy, the Glorious.

After the Durud recite this du`a:

اَللّٰهُمَّ اِنِّيۡ ظَلَمۡتُ نَفۡسِيۡ ظُلۡمًا كَثِيۡرًا وَّلَا يَغۡفِرُ
الذُّنُوۡبَ اِلَّآ اَنۡتَ فَاغۡفِرۡلِيۡ مَغۡفِرَةً مِّنۡ عِنۡدِكَ
وَارۡحَمۡنِيۡ اِنَّكَ اَنۡتَ الۡغَفُوۡرُ الرَّحِيۡمُ

ALLĀHUMMA INNĪ ŻALAMTU NAFSĪ ŻULMAN KATHĪRĀW WALĀ YAGHFIRUDH-DHUNUBA ILLĀ ANTA FAGHFIRLĪ MAGHFIRATAM-MIN `INDIKA WARḤAMNĪ INNAKA ANTAL GHAFŪRUR-RAḤĪM.

O Lord! Make me and my children steadfast in prayers; Our Lord! Accept my prayer. Our Lord! Forgive me and my parents and all the believers on the Day of Judgement.

SALAAM

Complete the *salaah* by turning the *face* to the right saying:

اَلسَّلَامُ عَلَيۡكُمۡ وَرَحۡمَةُ اللّٰهِ ط

ASSALĀMU `ALAYKUM WA RAḤMATUL-LĀH

Peace be on you and Allah's Mercy.

Then turn the *face* to the left, and repeat the *salaam*.

اَلسَّلَامُ عَلَيۡكُمۡ وَرَحۡمَةُ اللّٰهِ ط

ASSALĀMU `ALAYKUM WA RAḤMATUL-LĀH

Peace be on you and Allah's Mercy.

When making *salaam* one should make intention of greeting the *angels*. When making *salaam* the *eyes* should be fixed onto the respective *shoulders*.

DU`A AFTER COMPLETION OF SALAAH

On completing the *salaah* one should recite ***"Astaghfirullah"*** three times softly. Then one should raise both *hands* to the level of the *chest* and make ***du'a (supplicate) to Allah*** ﷾, the one below is a typical example

اَسْتَغْفِرُاللّٰهَ ط اَسْتَغْفِرُاللّٰهَ ط اَسْتَغْفِرُاللّٰهَ ط

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ

يَاذَا الْجَلَالِ وَالْاِكْرَامِ ط

اَللّٰهُمَّ اَعِنَّا عَلٰى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ ط

رَبَّنَا تَقَبَّلْ مِنَّآ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ط

وَتُبْ عَلَيْنَآ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ط

اَللّٰهُمَّ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا حَسَنَةً وَّفِى الْاٰخِرَةِ

حَسَنَةً وَّقِنَا عَذَابَ النَّارِ ط

سُبۡحَانَ رَبِّكَ رَبِّ الۡعِزَّةِ عَمَّا يَصِفُوۡنَ ج

وَسَلَامٌ عَلَى الۡمُرۡسَلِيۡنَ ج وَالۡحَمۡدُ لِلّٰهِ رَبِّ الۡعٰلَمِيۡنَ

ASTAGHFIRUL-LĀH ASTAGHFIRUL-LĀH ASTAGHFIRUL-LĀH
ALLĀHUMMA ANTAS SALĀM WA-MINKAS SALĀM
TABĀRAKTA YĀDHAL JALĀLI WAL-IKRĀM.
ALLĀHUMMA A`INNĀ `ALĀ DHIKRIKA WA-SHUKRIKA
WA-ḤUSNI `IBĀDATIK.
RABBANĀ TAQAB-BAL MINNĀ INNAKA ANTAS-SAMĪ`UL `ALĪM.
WA TUB `ALAYNĀ INNAKA ‘ANTAT-TAWWĀBUR-RAḤĪM.
ALLĀHUMA RABBANĀ ĀTINĀ FID-DUNYĀ ḤASANATAW-WAFIL
ĀKHIRATI ḤASANATAW-WAQINĀ `ADHĀBAN-NĀR.
SUBḤĀNA RABBIKA RABBIL `IZZATI `AMMĀ YAṢIFŪN.
WA SALĀMUN `ALAL-MURSALĪN. WAL-ḤAMDU
LILLĀHI RABBIL `ĀLAMĪN.

O Allah pardon us. O Allah pardon us. O Allah pardon us.
O my Lord! You are the source of peace;
You confer peace; Blessed are you and full of majesty and honour.
O Allah help us in remembering You and thanking You
and worshiping You in the best manner.
Our Rabb, accept from us (this duty).
Definitely You only are the Hearer, the (all) Knower.
Surely You only are the Most Relenting, the Most Merciful.
O Allah, Our Rabb, grant us good in the world and good in the
Aakhiraat and save us from the punishment of the fire (Jahannum).
Glorified is the Lord, the Lord of Might above that which is
ascribed upon him and peace be on the Prophets.
And praise to Allah the Lords of the worlds.

Ameen.

AYATUL KURSI

This *ayah* should be memorised and read once after every Fardh *salaah* and also *before sleeping*:

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ ط

اَللّٰهُ لَآ اِلٰهَ اِلاَّ هُوَ ج اَلۡحَيُّ الۡقَيُّوۡمُ ج لَا تَاۡخُذُهٗ

سِنَةٌ وَّلَا نَوۡمٌ ط لَهٗ مَا فِى السَّمٰوٰتِ وَمَا فِى الۡاَرۡضِ ط

مَنۡ ذَا الَّذِىۡ يَشۡفَعُ عِنۡدَهٗۤ اِلاَّ بِاِذۡنِهٖ ط يَعۡلَمُ مَا بَيۡنَ اَيۡدِيۡهِمۡ

وَمَا خَلۡفَهُمۡ ج وَلَا يُحِيۡطُوۡنَ بِشَىۡءٍ مِّنۡ عِلۡمِهٖۤ اِلاَّ بِمَاشَآءَ ج

وَسِعَ كُرۡسِيُّهُ السَّمٰوٰتِ وَالۡاَرۡضَ ج وَلَايَئُوۡدُهٗ

حِفۡظُهُمَا وَهُوَ الۡعَلِىُّ الۡعَظِيۡمُ ط

BISMILLĀHIR-RAḤMĀNIR-RAḤĪM

ALLĀHU LĀ ILĀHA ILLĀ HU. AL-ḤAY-YUL-QAYŪM.
LĀ TA'KHUDHUHŪ SINATUW-WA LĀ NAWM.
LAHŪ MĀ FIS-SAMĀWĀTI WA MĀ FIL-ARḌ.
MAN DHAL-LADHĪ YASHFA`U `INDAHŪ ILLĀ BI IDHNIH.
Y`ALAMU MĀ BAYNA AYDĪHIM WA MĀ KHALFAHUM
WA LĀ YUḤĪṬŪNA BI-SHA'YIM-MIN `ILMIHĪ ILLĀ
BI MĀ SHĀ'. WASI`A KURSIY-YUHUS-SAMĀWĀTI WAL-ARḌ.
WA LĀ YA'ŪDUHŪ ḤIFŻUHUMĀ WA HUWAL-`ALIYYUL-`AŻĪM.

In the Name of Allah, Most Beneficent, Most Merciful

Allah! There is no God but He, the Living; The Self-subsisting, Eternal. No slumber can seize Him nor sleep. His are all things in the heavens and on earth. Who is there that can intercede in His presence except as He permitteth? He knoweth what (appeareth to His creatures as) before or after or behind them. Nor shall they compass aught of His knowledge except as he Willeth. His Throne doth extend over the heavens and the earth, and He feeleth no fatigue in guarding and preserving them for He is the Most High. The Supreme (in glory).

SAJDAH SAHW (SAJDAH FOR RECTIFICATION)

If there were any shortcomings in one's *salaah*, one can perform *sajdah sahw,* for it's redemption. It is performed after the recital of *tashahhud* in the final *rak'at*, by first performing one salaam to the right-hand-side and then two *sajdahs*. The *salaah* will then be completed in the normal manner (from the recital of *tashahhud* onwards).

Sajdah sahw becomes necessary when;

1. A fardh act is unintentionally performed early, delayed or repeated.
2. A wajib act is unintentionally performed early, delayed or repeated.
3. A wajib act is unintentionally omitted
4. The number of rak'aat performed are forgotten and subsequent rakaat are unintentionally added.

In the event of any of the above being intentional, or a fardh act is unintentionally omitted, or a rak'at is omitted, or the sajdah sahw becomes necessary and is not performed (by accident or by intent), in all of these situations *salaah* will have to be repeated.

(Please note that the above are general guidelines, which are very broad and inclusive, and as individual events cannot be represented in such a condensed publication, we urge the readers to ask their local ulama in the event of any mishaps or mistakes to rectify this all-important pillar of *Islam*.

THREE RAK'AT WITR- A WAJIB SALAAH

This three *rak'at salaah* is performed after the Fardh of Isha *Salaah*. The first two *rak'at* are performed as normal and after completing the ***Tashahhud*** of the second *rak'at* stand up in the original position with the *arms* folded. After reciting ***"Bismillah, Fatihah"*** and a ***surah,*** say ***"Allahu Akbar"*** raising the *hands* up to the *ears* and folding. Thereafter recite ***Du`a Qunut*** softly.

DU`A QUNUT FOR SALAAH WITR

اَللّٰهُمَّ اِنَّا نَسْتَعِيْنُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ
عَلَيْكَ وَنُثْنِىْ عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَانَكْفُرُكَ وَنَخْلَعُ
وَنَتْرُكُ مَنْ يَّفْجُرُكَ ط اَللّٰهُمَّ اِيَّاكَ نَعْبُدُ وَلَكَ نُصَلِّىْ
وَنَسْجُدُ وَاِلَيْكَ نَسْعٰى وَنَحْفِدُ نَرْجُوْا رَحْمَتَكَ وَنَخْشٰى
عَذَابَكَ اِنَّ عَذَابَكَ بِالْكُفَّارِمُلْحِقٌ ط

ALLĀHUMMA INNĀ NASTA`ĪNUKA WANASTAGH-FIRUKA WA NU'MINU BIKA WANATAWAK-KALU `ALAYKA WANUTHNĪ `ALAYKAL KHAYR WANASH-KURUKA WALĀ NAKFURUKA WANAKHLA`U WANATRUKU MAY-YAFJURUK. ALLĀHUMMA IYYĀKA NA`BUDU WALAKA NUṢALLĪ WANASJUDU WA'ILAYKA NAS`Ā WANAḤFID. NARJU RAḤMATAKA WANAKHSHĀ `ADHĀBAK. INNA ADHĀBAKA BILKUFFARI MULḤIQ.

O Allah, we seek Thy help; and ask Thy forgiveness; and believe in

Thee and trust in Thee; and we praise Thee in the best manner and we thank Thee; and we are not ungrateful and we cast off and forsake him who disobeys Thee. O Allah, Thee alone do we worship, and to Thee we pray; and before Thee do we prostrate, To Thee do we turn in haste; and hope for Thy mercy, and we fear Thy punishment. Thy punishment surely overtakes the unbelievers.

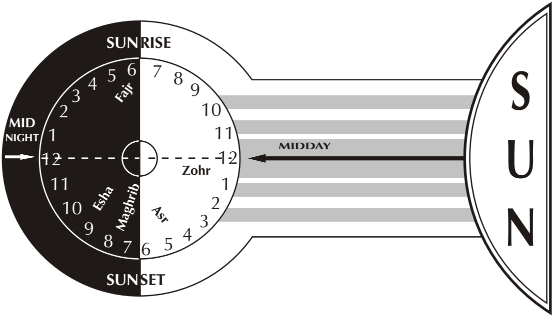
FORBIDDDEN TIMES OF SALAAH

It is not permissible to perform any *salaah* at the following times:

1. When the sun is rising till half an hour after sunrise;
2. At Midday when the sun is at its zenith;
3. When the sun is setting;
   Salaah can be performed about 15 minutes after sunrise, five minutes after midday and immediately after sunset.
4. Before sunset when the sun's rays lose their heat and become yellowish. No *salaah* can be performed during this time except the Asr *salaah* of that day if it has not yet been performed.

NOTE: It is not permissible to delay the performance of Asr *salaah* until this time. However, if Asr *salaah* was not yet performed then it has to be performed even in this *makruh* (reprehensible) time.

5. When the *Imaam* is delivering the ***Friday*** or ***Eid Khutbah***.



No Nafl Salaah to be performed after
the Fardh of Fajr up to about 10-15 mins. after sunrise.

No Salaah to be performed at Mid-day **(when the sun has reached the highest point.)**

No Nafl salaah to be performed between Asr & Maghrib except the Qadha & Janazah Salaah.

Names of Five Daily Salaah	No. of Rak'aat	Sunnat	Fardh	Sunnat	Nafl	Witr Waajib	Nafl
FAJR	4	2 Muakkadah	2				
ZOHR	12	4 Muakkadah	4	2 Muakkadah	2 Optional		
ASR	8	4 Ghair Muakkadah	4				
MAGHRIB	7		3	2 Muakkadah	2 Optional		
ESHA	17	4 Ghair Muakkadah	4	2 Muakkadah	2 Optional	3	2 Optional
JUMU'AH 14 Rak'at	✶	4 Sunnate Muakkadah	2	4 - 2 Sunnate Muakkadah	2 Optional	There is no Zohr salaah after Friday (Jumu'ah) salaah	
EIDAIN 2 Rak'at	No Adhan or Iqamah for Eidul-fitr or Eidul-Adha Salaah No Nafl Salaah before and after Eid Salaah					2 Rak'at Wajib with six extra Takbirs	
JANAAZAH Salaah	4	Takbirs only	اَللهُ اَكْبَرْ	N.B. No Adhan, Iqamah or Rak'at.			

TARAWIH 20 RAK'AAT

Tarawih *Salaah* is *Sunnatul-Muakkadah* for Men and Women during the month of *Ramadhan* only. The twenty Rak'at of *Tarawih Salaah* are performed after the Fardh and Sunnah of Isha *Salaah* before the *Witr*. The 20 Rak'at with 10 Salams are Sunnah i.e. one should make *niyyah* for two Rak'at of *Tarawih* each time. The *Witr Salaah* will be performed thereafter in congregation.

CONDITIONS AND RULES OF SALAAH

MUSTAHABBATUS-SALAAH (Preferable Acts)

1. To pull the *palms* out of the sleeves while saying *Takbirut Tahrimah*.
2. Saying *tasbih* more than three times in ruku' and *sajdah* by *Munfarid* (one performing *salaah* alone).
3. To keep the eyes towards the place of *sajdah* in *Qiyam*, at the *toes* in ruku', towards the *lap* in *Qa'dah* and *Jalsah*, and at the *shoulders* while turning for *salaam*.
4. To try best not to *cough*.
5. To try and keep the mouth closed when *yawning*, but if it is opened, to cover it by the upper portion of the right hand in *Qiyam* and by the left *hand* in all other postures.

MAKRUHATUS-SALAAH (Acts Disliked In Salaah)

1. Saying *salaah* bare-headed due to laziness or carelessness and to expose the arms above the elbows.
2. Playing with clothes or the body.
3. Performing *salaah* in clothes in which people do not ordinarily like to go out.
4. To dust the floor with one's hands to prevent the soiling of clothes.
5. Performing *salaah* when one has the urge to ` urinate or pass stool.
6. To *crack* one's fingers or putting of fingers of one hand into fingers of the other hand.
7. Turning the face away from the *Qiblah* and looking around.
8. It is makruh for men to rest both the arms and wrists on the ground in *sajdah*.
9. Performing *salaah* when another person facing him sits ahead.
10. Yawning intentionally and not preventing it if one can do so.
11. Closing the eyes, but if it is done to concentrate in *salaah*, it is allowed.

12. It is makruh for a *baaligh* (mature) person to stand alone behind a *saff* (row) when there is place in the *saff* before him.
13. Performing *salaah* in clothes with pictures of living objects on them.
14. Performing *salaah* at a place where there is a picture of a living (animate) object above or on the right or left side of the musalli (person performing *salaah*) or on the place where he makes *sajdah*.
15. To count ayaat*, surahs* or *tasbihs* on fingers in *salaah*.
16. Performing *salaah* with a sheet or clothes wrapped on the body in such a way that it makes it difficult to free the hands quickly.
17. To yawn and stretch arms to remove laziness.
18. Doing something against Sunnah in *salaah*.

MUFSIDATUS-SALAAH (acts that break salaah)

1. To talk in *salaah* knowingly or unknowingly, a few words or many, will nullify the *salaah*.
2. To make noise or say "oh" or "aah!" due to pain etc.
3. Correcting the *Qira'ah* of a person other than his own Imam.
4. To recite the *Qur'an* by looking at the text.
5. To do such an act which gives the impression to onlookers that he is doing something else, rather than performing *salaah*. This is called *amal-ul Kathir*.
6. Eating or drinking knowingly or unknowingly.
7. To turn the chest away from the *Qiblah* without an excuse.
8. Doing *sajdah* at a *najis* (impure) place.
9. Delay in covering the *satr* when uncovered, to the extent of performing one *rukn* (posture) in *salaah*.
10. Utterances in pain or trouble.
11. An adult's laughing aloud.
12. To step ahead of the *Imam* during the *salaah*.
13. Making some great error in the *Qira'at* of the holy *Qur'an*.

It is permissible to break one's *salaah* in the following case:

1. When there is an urge to pass urine or stool.
2. When a snake, scorpion or some other harmful creature or animal makes it's appearance, in close proximity.
3. When one fears that a train or transport on which one is to travel would depart and thus cause great inconvenience.
4. When one fears that a thief would get away with his/her property.

It is Wajib to break one's salaah in order to answer a parent or a grandparent who has called out in distress. Nevertheless, it is not necessary when someone is around to assist.

It is fardh to break one's salaah if it is feared that a blind person would fall into a pit or a well if he is not stopped. It is fardh to break one's salaah if some person is caught on fire and requires assistance.

THE MANNER IN WHICH PEOPLE SHOULD STAND IN JAMA'AT

The *muqtadis* should stand close to each other and in a straight row. No space should be left in between. Children should stand in the back row. It is *makruh* to include children in the men's row. If the *Imam's salaah* become *Fasid* (void) then the *muqtadis salaah* will also become *fasid*. It will be necessary for the *muqtadis* to repeat the *salaah*.

WHO DESERVES TO BE AN IMAM

1. The person who knows the *masa'il (rules)* of *salaah* well, provided he is not a *fasiq* (an open sinner).
2. Then a person who can recite the holy *Qur'an* well.
3. Thereafter a person who is pious.
4. Then the oldest person.

5. Then the good-mannered and kind. However, if there is a fixed *Imam* in a *musjid*, then he will still deserve the honour to be the *Imam*.

Note: It is *makru*h to make as *Imam*, a *fasiq*, an ignorant person or one who indulges in *bid'at* (innovation) or one who is not very careful in observing the rules of *shari'ah*.

MASBUQ

- A person who has joined the *Imam* while the *Imam* is in *ruku'*, will be regarded as one who has performed the complete rak'at. Once the imam has completed the *ruku'* and a person then joins the *Imam,* he has missed a rak'at. Such a person is known as a *masbuq*.
- A person who has missed any rak'at and then joined the *jama'at*, he should continue the *salaah* with the imam to the end. Once the imam turns to say the second salaam, the masbuq should stand up and complete the missed number of rak'at.
- If the *masbuq* has missed only one rak'at, he should stand up, read the ***thana, ta'awwudh, tasmiah, suratul fatihah*** and **another *surah*** and thereafter complete the *salaah*.
- If the masbuq has missed two rak'at in Fajr, Zuhr, Asr or Isha, he should complete both the rak'at by reciting suratul ***fatihah*** and another surah in both the rak'at.
- If a person has missed two rak'at in Maghrib *salaah*, then, after completing the first rak'at make Qa'dah, read tashahhud and then stand up for the second rak'at. After reciting suratul ***fatihah*** and another surah, complete the *salaah*.
- If three rak'at were missed in Zuhr, Asr or Isha, the masbuq should stand up and read suratul ***fatihah*** and a surah in the first rak'at, thereafter make ruku' and *sajdah* but before standing up for the second rak'at, make *Qa'dah* (sit down), read ***tashahhud*** and then stand up for the second rak'at.

- In the second rak'at recite suratul ***fatihah*** and another surah, complete the second rak'at and without sitting for ***tashahhud***, stand up for the third rak'at. In the third rak'at read only suratul ***fatihah*** and complete the **salaah**.
- If a person has missed all the rak'at of any *salaah*, then he should repeat the whole *salaah* after the *Imam* has said the *salaam* except that he should not raise his hands to say ***Allahu Akbar*** in the first rak'at.

NOTE: For a person who joins the *jama'at* when the Imam is in *ruku',* it is Fardh to stand and recite takbirut *tahrimah* and thereafter to stand at least for the duration long enough in which ***subhanallah*** could be recited once and then go into **ruku'.** Reciting takbir and going into *ruku'* without pause is not permissible. *Salaah* performed in such a way will not be valid and should be repeated.

- One should not join the *jama'at* after the Imam recites the first *salaam* to complete the *salaah*.

Note: A person should not run in the musjid to join the *jama'at* if he is afraid of missing any *rak'at*. It is not proper to run in the musjid.

THE QADHA SALAAH

- Any *salaah* performed in it's time is called *adaa*.
- Fardh and Wajib *salaah* performed after it's time has expired will be called *qadha*. e.g. If Asr *salaah* is performed at Maghrib time, it will be qadha.
- To delay any Fardh, Wajib or Sunnatul Mu-akkadah *salaah* intentionally and cause them to become *qadha* is very sinful.
- It is compulsory upon every Muslim to perform the missed number of Fardh and Wajib *salaah* since the time one has become *baligh*. (reached the age of puberty).
- If a person has missed less than six *salaah* and no other *salaah* besides these are qadha, then before beginning the performance of the sixth *salaah* in it's time, qadha of the missed number of

salaah will have to be performed in order. E.g. If a person has missed the Fajr, Zuhr and Asr *salaah* and no other *salaah* besides these are *qadha* and the time of Maghrib has begun, in this case first the Fajr, Zuhr and Asr must be performed in order and thereafter the Maghrib *salaah* should be performed.

- For a person who has missed more than five *salaah*, it is not necessary upon him to perform the *qadha salaah* in order.
- He may perform the *adaa salaah* first and then the *qadha salaah*.

The niyyah of *qadha salaah*

- When making the niyyah for qadha, it is necessary to make *niyyah* for the particular *salaah* missed.
- If one has missed a number of *salaah*, then one should make niyyah thus: *"I am performing such and such day's* Fajr or Zuhr".
- If a person has missed more than one Fajr or Zuhr, it will not be sufficient to say: *"I am performing qadha for Fajr or Zuhr"*. One should say: *"I am performing such and such day's Fajr"*.
- *"Oh Allah! I am performing the first Fajr or the first Zuhr, Fardh from those which I have missed"*.
- Continue doing this until satisfied that all the missed number of *salaah* are performed.

THE MUSAFIR'S (TRAVELER'S) SALAAH

- In *shari'at* a person who travels 48 miles, or more and intends to remain at one's destination for less than 15 days, is called a musafir.
- A musafir who intends remaining at his destination for 15 days or more, will only be a musafir **during his journey.** Once he reaches his destination, he will not be a musafir.
- A musafir should make *qasr* of the Zuhr, Asr and Isha (Fardh only), i.e. One must perform two Fardh only instead of four rak'at.

- There is no *qasr* in the Fardh of Fajr and Maghrib. Similarly, there is no *qasr* of Witr, Sunnah or Nafl *salaah*.
- A musafir who performs his *salaah* behind a muqim *Imam*, (who is not a musafir) should perform the full four rak'at in the Zuhr, Asr and Isha fardh.
- If the *Imam* is a musafir and muqtadi a *muqim*, the musafir *Imam* should complete his *salaah* after two rak'at and thereafter he must ask the muqim *muqtadi* to complete his *salaah* by saying: *"complete your salaah, I am a musafir."* The muqim *muqtadi* should then stand up and complete the remaining two rak'at without reciting surah ***fatihah*** or any other surahs (they should remain silent in *qiyam*)

SALAAH OF A SICK PERSON

One is allowed to perform *salaah* in the sitting position under these circumstances:

- When one is sick and has no strength to stand and perform the *salaah*.
- Standing causes him great pain.
- It may increase his illness.
- When a sick person is able to stand but cannot go into ruku' or *sajdah*.
- If a person does not have the strength to make ruku' or *sajdah*, then the ruku' and *sajdah* must be made by *isharah* (gesture), i.e. Bowing the head slightly for ruku' and more for *sajdah*.
- If a person cannot perform his *salaah* sitting, then he should perform it lying down.

E.g. Lie down on the back with the legs towards the *Qiblah*. The legs should not be stretched but the *knees* should be raised. The head should rest at a high level with a pillow under it. For *sajdah* he should bow his head more than for *ruku*.

- If the *knees* cannot be raised then one can stretch one's legs towards the *Qiblah* but the head should be raised and facing the *Qiblah*.
- One may also lie down on the right side with the head towards the *Qiblah* or on the left side with the head towards the *Qiblah*. However, it is preferable to lie on the right side.
- If a person faints for less than a full day and night, he must perform the missed number of *salaah*.
- However, if he faints for a full day and night or more, he must not perform the *salaah* he has missed. He is exempted from performing them i.e. There is no *qadha*.
- If a sick person has no strength even to move the head for *Ishara* (gesture), then one should not perform the *salaah*. If this condition continues for more than a day and night, one will not be bound to perform *qadha* for the missed number of *salaah*.
- If one gains the strength of moving the head for *isharah* (gesture) within a day or night or in a period lesser than that, the *qadha* will have to be performed for the five or lesser *salaah*.

Note: *Tayammum* is permitted when it is known by one's own experience or a good doctor says that the use of water would definitely be injurious to one's health.

If a sick person's bedding is *najis* (impure) and changing it would cause great inconvenience to the person, then *salaah* may be performed on the same bedding.

- A paralyzed person or one who is so sick that he cannot use water for Istinja, should use toilet paper, something absorbent or dry clay to clean himself. If he cannot do this also, he should perform his *salaah* without even making Istinja.
- One who has undergone eye surgery and is not allowed to shake his head by the doctor, should perform his *salaah* lying down. *Tayammum* should be made if he cannot make *wudhu*. If he cannot perform *tayammum* himself, he may be assisted.

JUMU'AH (Friday) SALAAH

The conditions for performing the *Jumu'ah salaah*

1. The *Jumu'ah salaah* should be in a city, big village or a town like city. It is not proper to perform the *Jumu'ah salaah* in a small village.
2. *Jumu'ah* must be performed at Zuhr time.
3. *Khutbah* (address by the Imam) must be delivered before the *salaah*.
4. The *salaah* should be read with *jama'at*. It is compulsory to have at least three men besides the Imam to offer the *salaah*, or else the *salaah* will not be valid.
5. *Idhnul aam* (permission to all to attend).

Note: If all these conditions are found, performing of the *Jumu'ah salaah* will be correct. In the absence of any of these conditions Zuhr should be performed instead.

THINGS NOT ALLOWED DURING THE KHUTBAH

- Talking, eating, drinking, to reply to any talk, offering Sunnah and Nafl *salaah*, reciting the *Qur'an,* etc.
- All those things which disturb the *Khutbah* become *makruh* from the minute the Imam prepares to deliver the *Khutbah*.

THE SALAAH OF ISTIKHARAH
(Seeking of Guidance)

When a person wishes to carry out some important work, guidance should be sought from Allah ﷻ. This seeking of guidance is called *Istikharah***.** The Prophet ﷺ has mentioned that a person who does not seek guidance from Allah ﷻ and does not carry out *Istikharah* is deprived of all good and is unfortunate. Insha-Allah there will be no regret if *Istikharah* is made before accepting a proposal for *marriage, travel, important business or any other important task*.

METHOD OF PERFORMING ISTIKHARAH SALAAH:

Perform two rak'at nafl *salaah*. Thereafter praise Allah ﷿ by saying *alhamdulillah*. Thereafter recite *durud* upon Nabi ﷺ and recite the du'a *of Istikharah:*

اَللّٰهُمَّ اِنِّيْ اَسْتَخِيْرُكَ بِعِلْمِكَ وَاَسْتَقْدِرُكَ بِقُدْرَتِكَ
وَاَسْئَلُكَ مِنْ فَضْلِكَ الْعَظِيْمِ فَاِنَّكَ تَقْدِرُ وَلَا اَقْدِرُ وَ
تَعْلَمُ وَلَا اَعْلَمُ وَاَنْتَ عَلَّامُ الْغُيُوْبِ•اَللّٰهُمَّ اِنْ كُنْتَ
تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ خَيْرٌ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ
اَمْرِيْ فَاقْدُرْهُ لِيْ وَيَسِّرْهُ لِيْ•ثُمَّ بَارِكْ لِيْ فِيْهِ•وَاِنْ كُنْتَ
تَعْلَمُ اَنَّ هٰذَا الْاَمْرَ شَرٌّ لِّيْ فِيْ دِيْنِيْ وَمَعَاشِيْ وَعَاقِبَةِ
اَمْرِيْ فَاصْرِفْهُ عَنِّيْ وَاصْرِفْنِيْ عَنْهُ وَاقْدُرْ لِيَ الْخَيْرَ حَيْثُ
كَانَ ثُمَّ اَرْضِنِيْ بِهٖ

ALLĀHUMMA INNĪ ASTAKHĪRUKA BI `ILMIKA. WA ASTAQDIRUKA BI QUDRATIKA. WA AS'ALUKA MIN FAḌLIKAL `AẒĪM. FA'INNAKA TAQDIRU WA LĀ AQDIRU. WA TA`LAMU WA LĀ A`LAMU. WA ANTA `ALLĀMUL GHUYUB.
ALLĀHUMMA IN KUNTA TA`LAMU ANNA HĀDHAL AMRA KHAYRUL-LĪ FĪ DĪNĪ WA MA`ĀSHĪ WA `ĀQIBATU AMRĪ.

**FAQDURHU LĪ WA YASSIRHU LĪ. THUMMA BARIK LĪ FĪH.
WA IN KUNTA TA`LAMU ANNA HĀDHAL AMRA SHARRUL LĪ FĪ DĪNĪ WA MA`ĀSHĪ WA `ĀQIBATI AMRĪ. FAṢRIF-HU `ANNĪ WAṢRIFNĪ `ANHU. WAQDUR LIYAL KHAYRA ḤAYTHU KĀNA. THUMMA ARḌINĪ BIH.**

***O Allah, I seek good from You, in that which You know. And I seek ability from You, in Your power. And I ask You from Your great benevolence. For You possess power while I have no power, and You are the knowledgeable, while I have no knowledge.
And You are the Knower of the unseen.
O Allah, if in Your knowledge <u>this action</u> is good for me in so far as my religion, my living and in the consequences of my actions are concerned, then ordain it for me, and make it easy for me, then bless me in it.
And if in Your knowledge <u>this action</u> is bad for me in so far as my religion, my living and in the consequences of my actions are concerned, then turn it away from me, and turn me away from it. then destine for me that which is better, in whatever form it may be, then make me content with it.***

Note: while reciting this *du'a,* one should at the places where the words are underlined, think specifically about the action for which help is sought.

Whilst reciting the *du'a of Istikharah* think of the purpose and work for which *Istikharah* is being made. Thereafter sleep on a clean bedding with *wudhu* facing the *Qiblah*. Upon awaking carry out that task on which the heart is firm. If one cannot reach a solution on the first day, *Istikharah* should be continued until the seventh day. *Insha-allah* by this period the doubt will be over. One should not make *Istikharah* for performing a Fardh duty, for examples (Should I perform haj or not. *Istikharah* should rather be made to determine the time of travel for hajj, e.g. When should I travel for hajj?).

THE SALAAH OF TAWBAH (Repentance)

If a person has committed any sin, perform two rak'at *salaah* and thereafter recite *durud* upon *Nabi* ﷺ. Be ashamed and regret over the sin and seek Allah's ﷻ pardon by a firm pledge saying: *"Oh Allah! I shall not commit this sin again. Oh Allah! forgive me."* **By the grace of Allah ﷻ the sin will be forgiven.**

SAJDAH TILAAWAT

One should note that the pre-requisites of *Salaah* in general are also the pre-requisites of *Sajdah-tilaawat:*

1. There are fourteen places of *sajdah-tilaawat* in the holy *Qur'an*. Whenever the word *"sajdah"* appears on the margin of the holy *Qur'an*, then on reciting that verse; *sajdah* becomes *Wajib*. This *sajdah* is known as *sajdah-tilaawat*.
2. The method of making *sajdah-tilaawat* is as follows: the person should say ***Allahu Akbar*** and go into *sajdah*. When saying ***Allahu Akbar*** the hands should not be raised. While in *sajdah* say: ***Subhaana Rabbiyal A'alaa*** at least three times. Thereafter, he should say ***Allahu Akbar*** and raise his head. The *sajdah-tilaawat* is now complete.
3. It is preferable to stand up and then say ***Allahu Akbar*** and go into *sajdah*. And thereafter to say ***Allahu Akbar*** and stand up from the *sajdah*. It is also permissible to go into *sajdah* and come up from it while in the sitting position without standing up at all.
4. *Sajdah-tilaawat* becomes *Wajib* on the person who recites a verse of *sajdah* and also on the person who hears it being recited. This is irrespective of whether the person had sat down with the intention of listening to the *Qur'an*, or whether he was preoccupied with some work, or whether he heard it without intending to listen to it. It is therefore better to recite the verse of *sajdah* softly so that *sajdah-tilaawat* does not become *Wajib* on anyone else.

5. If a person recites a verse of *sajdah* while he is in *salaah*, then upon reciting the verse, he should immediately go into *sajdah* and then continue with the rest of the surah, and then go into ruku. If a person does not go immediately into *sajdah*, but goes into *sajdah* after reciting a few more verses; even then this *sajdah* will be proper. And if he recites several more verses and then goes into *sajdah*, the *sajdah* will be proper, but he will be sinning.
6. If he recites a verse of *sajdah* while in *salaah*, but did not make *sajdah* in the *salaah*; then the *sajdah* will not be valid if he makes it out of *salaah*. He will remain a sinner forever. Now there is no way of absolving himself except through repentance and seeking forgiveness.

SALAATUL-ISTISQA (RAIN SEEKING PRAYER)

Drought is a natural calamity the occurrence of which causes undue hardships and disaster to all living matter. It is for this reason that the Prophet ﷺ made it a practice on the *ummah* to resort to this prayer whenever affected by this calamity, and to seek the mercy and grace of Allah ﷻ, to shower on them His bounty of rain.

This prayer is performed similar to the Eid (Feast) prayers in most respects. It may be performed anytime during the day, except those times when the performance of voluntary prayers is prohibited. Muslim scholars are largely of the opinion that the best time for its performance is the same time for the performance of the Eid prayers i.e. after about twenty (20) minutes from clear sunrise.

In the sermon at the end of the prayer, the Imam (leader) will exhort the congregation of the need to repent and return to Allah ﷻ pointing out that the lack of rain may be the result of the sins of mankind. The *Imam* would thereafter raise his hands in prayer and the congregation would also do the same. It is confirmed that the Prophet ﷺ used to raise his hands in prayer until his armpits appeared. While in this

situation, the Imam and the congregation are required to invoke Allah سبحانه وتعالى as much as possible and call upon Him for forgiveness and to shower on them His bounties. Allah سبحانه وتعالى says in the Holy Qur'an:

"...ask forgiveness from your Lord, for He is Oft-forgiving, He will send rain to you in abundance"

Nooh 10,11

Note: It is a Sunnah to perform this prayer according to all the Imams of *Islam*. Although some *Imams* prefer *du'a*, as the original Sunnah, and give preference to it, over *Salaah*.

GENERAL REMARKS ON PRAYERS

As already pointed out, the Muslim's mind should always be occupied with the remembrance of Allah سبحانه وتعالى and his tongue be busied with utterances of praise and glory of Him. Besides the above mentioned forms and occasions of *salaah*, there are a number of other occasions where *salaah* is strongly recommended by Prophet Muhammad ﷺ. Among such occasions are: ***heavy rainstorms; drought and shortage of rain; lunar or solar eclipse***. At times like these, the Muslim is advised to engage in prolonged *salaah*, two or more units. It should be noted that there are special ways to perform *salaah* at the time of an eclipse or drought.

There are other occasion when the Muslims utter certain supplications without the prescribed forms of the ordinary prayers. In such utterances one expresses gratitude to Allah سبحانه وتعالى and appreciation of His favours, hope in Him and reliance upon His aid, remembrance of Him and prayer for His mercy. Among occasions like these are: ***the birth of a child; the ceremony of marriage; going to and rising from bed; leaving the house and returning to it; entering and leaving the toilet; starting a journey or entering a city; when riding or driving; boarding a ship or aircraft; distress; on seeing one's reflection in a mirror; after a bath or ablution; when receiving the first fruits of the harvests; when visiting a graveyard***.

On such occasions the Muslim is advised to remember Allah ﷻ with appropriate utterances expressing his feelings and thoughtfulness.

THE LAST TEN SURAHS

SURATUL FIL

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحٰبِ الْفِيْلِ ○ اَلَمْ يَجْعَلْ
كَيْدَهُمْ فِيْ تَضْلِيْلٍ ○ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيْلَ ○
تَرْمِيْهِمْ بِحِجَارَةٍ مِنْ سِجِّيْلٍ ○ فَجَعَلَهُمْ كَعَصْفٍ مَّأْكُوْلٍ ○

ALAM TARA KAYFA FA`ALA RABBUKA BI AṢ-ḤĀBIL FĪL. ALAM YAJ`AL KAYDAHUM FĪ TAḌLĪL. WA ARSALA `ALAYHIM ṬAYRAN ABĀBĪL. TARMĪHIM BI ḤIJĀRATIM MIN SIJJĪL. FA JA`ALAHUM KA`AṢFIM MA'KŪL.

Have you (O Muhammad) not seen how your Lord dealt with the owners of the Elephant? (The elephant army which came from Yemen under the command of Abraha Al-Ashram intending to destroy the Ka'bah at Makkah). Did He not make their plot go astray? And He sent against them birds, in flocks, Striking them with stones of baked clay. And He made them like (an empty field of) stalks of which the corn has been eaten (by cattle).

SURATUL QURAISH

لِإِيْلٰفِ قُرَيْشٍ ○ إِلٰفِهِمْ رِحْلَةَ الشِّتَآءِ وَالصَّيْفِ ○
فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ ○ الَّذِيْٓ أَطْعَمَهُمْ مِّنْ جُوْعٍ

وَءَامَنَهُمْ مِنْ خَوْفٍ ○

LI ĪLĀFI QURAYSH. ĪLĀFIHIM RIḤLATASH-SHITĀ'I WAṢ-ṢAYF. FAL YA`BUDU RABBA HĀDHAL BAYT. ALLADHĪ AṬ`AMAHUM MIN JŪ`IW WA ĀMANAHUM MIN KHAWF.

(It is a great Grace of Allah), for the taming of the Quraish,
the (Quraish) caravans to set forth safe in winter (to the south),
and in summer (to the north without any fear),
So let them worship (Allah) the Lord of this House (the Ka'bah).
(He) Who has fed them against hunger, and has made
them safe from fear.

SURATUL MA`UN

أَرَءَيْتَ الَذِيْ يُكَذِّبُ بِالدِّيْنِ ○ فَذٰلِكَ الَّذِيْ يَدُعُّ الْيَتِيْمَ ○
وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ○ فَوَيْلٌ لِّلْمُصَلِّيْنَ ○
الَّذِيْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ○ الَّذِيْنَ هُمْ يُرَآءُوْنَ ○
وَيَمْنَعُوْنَ الْمَاعُوْنَ ○

ARA'AYTAL-LADHĪ YUKADH-DHIBU BIDDĪN.
FA DHĀLIKAL-LADHĪ YADU`-`UL YATĪM.
WA LĀ YAHUḌ-ḌU `ALĀ ṬA`ĀMIL MISKĪN.
FA WAYLUL-LIL-MUṢALLĪN. ALLADHĪNA HUM `AN ṢALĀTIHIM SĀHŪN, ALLADHĪNA HUM YURĀ'ŪN. WA YAMNA`ŪNAL MĀ`ŪN.

Have you seen him who denies the Recompense?
That is he who repulses the orphan harshly,
And urges not on the feeding of the poor,

So woe unto those (hypocritical) performers of Salaah,
Those who delay their Salaah (from their stated fixed times).
Those who do good deeds only to be seen (by men),
And prevent small kindnesses (like salt, sugar, water).

SURATUL KAWTHAR

إِنَّا أَعْطَيْنٰكَ الْكَوْثَرَ ○ فَصَلِّ لِرَبِّكَ وَانْحَرْ ○
إِنَّ شَانِئَكَ هُوَالْأَبْتَرُ ○

INNĀ A`ṬAYNĀKAL KAWTHAR. FAṢALLI LI RABBIKA WANḤAR.
INNA SHĀNI'AKA HUWAL-ABTAR.

Verily, We have granted you (O Muhammad) Al-Kauthar (a pool in Paradise). Therefore turn in prayer to your Lord and sacrifice (to Him only). For he who hates you (O Muhammad) he will be cut off (from every good thing in this world and in the Hereafter).

SURATUL KAFIRUN

قُلْ يٰٓأَيُّهَا الْكٰفِرُوْنَ ○ لَآ أَعْبُدُ مَا تَعْبُدُوْنَ ○ وَلَآ اَنْتُمْ
عٰبِدُوْنَ مَآ أَعْبُدُ ○ وَلَآ أَنَا عَابِدٌ مَّا عَبَدتُّمْ ○ وَلَآ اَنْتُمْ
عٰبِدُوْنَ مَآ أَعْبُدُ ○ لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ○

QUL YĀ AYYUHAL KĀFIRŪN. LĀ A`BUDU MĀ TA`BUDŪN.
WA LĀ ANTUM `ĀBIDŪNA MĀ A`BUD. WA LĀ ANA `ĀBIDUM MĀ
ABATTUM. WA LĀ ANTUM `ĀBIDŪNA MĀ A`BUD.
LAKUM DĪNUKUM WA LIYA DĪN.

Say (O Muhammad to the disbelievers): "O disbelievers in Allah

(in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar).
"I worship not that which you worship,
"Nor will you worship that which I worship.
"And I shall not worship that which you are worshiping.
"Nor will you worship that which I worship.
"To you be your religion, and to me my religion.

SURATUL NASR

إِذَا جَآءَ نَصۡرُ اللهِ وَالۡفَتۡحُ ○ وَرَأَيۡتَ النَّاسَ يَدۡخُلُوۡنَ فِيۡ
دِيۡنِ اللهِ أَفۡوَاجًا ○ فَسَبِّحۡ بِحَمۡدِ رَبِّكَ وَاسۡتَغۡفِرۡهُ ○
إِنَّهٗ كَانَ تَوَّابًا ○

IDHĀ JĀ'A NAṢRUL-LĀHI WAL FATḤ. WA RA'AYTAN-NĀSA YADKHULŪNA FĪ DĪNIL-LĀHI AFWĀJĀ. FASABBIḤ BI ḤAMDI RABBIKA WASTAGH-FIRH. INNAHŪ KĀNA TAW-WĀBĀ

When there comes the Help of Allâh (to you, O Muhammad against your enemies) and the conquest (of Makkah).
And you see that the people enter Allah's religion in crowds.
So glorify the Praises of your Lord, and ask for His Forgiveness.
Verily, He is the One Who accepts the repentance and forgives.

SURATUL MASAD

تَبَّتۡ يَدَا اَبِيۡ لَهَبٍ وَّتَبَّ ○ مَآ اَغۡنَا عَنۡهُ مَالُهُ وَمَاكَسَبَ ○
سَيَصۡلٰى نَارًا ذَاتَ لَهَبٍ ○ وَّامۡرَاَتُهٗ حَمَّالَةَ الۡحَطَبِ ○

فِيْ جِيْدِهَا حَبْلٌ مِن مَّسَدٍ○

TABBAT YADĀ ABĪ LAHABIW-WA TABB. MĀ AGHNĀ `ANHU MĀLUHŪ WA MĀ KASAB. SAYAṢLĀ NĀRAN DHĀTA LAHAB. WAMRA ’ATUHŪ ḤAMMĀLATAL ḤAṬAB. FĪ JĪDIHĀ ḤABLUM-MIM MASAD.

May the hands of Abu Lahab perish and may he perish! His wealth and his children will not benefit him! He will be burnt in a Fire of blazing flames! And his wife, too, who carries wood (thorns which she used to put in the path of the Prophet or used to slander him). In her neck is a twisted rope of palm fiber.

SURATUL IKHLAS

Can be found on page 30

SURATUL FALAQ

قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ○ مِنْ شَرِّ مَا خَلَقَ○ وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ○ وَمِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ○ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ○

QUL A`ŪDHU BI RABBIL FALAQ . MIN SHARRI MĀ KHALAQ. WA MIN SHARRI GHĀSIQIN IDHĀ WAQAB. WA MIN SHARRIN NAF-FĀTHĀTI FIL `UQAD. WA MIN SHARRI ḤĀSIDIN IDHĀ ḤASAD.

Say: "I seek refuge with (Allah), the Lord of the daybreak,

"From the evil of what He has created,
"And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),
"And from the evil of those who practice witchcraft when they blow in the knots, "And from the evil of the envier when he envies."

SURATUN NAS

قُلْ أَعُوْذُ بِرَبِّ النَّاسِ○ مَلِكِ النَّاسِ ط إِلٰهِ النَّاسِ○
مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ○ الَّذِيْ يُوَسْوِسُ فِيْ صُدُوْرِ
النَّاسِ○ مِنَ الْجِنَّةِ وَالنَّاسِ○

QUL A`ŪDHU BI RABBIN NĀS. MALIKIN NĀS.
ILĀHIN NĀS. MIN SHARRIL WASWĀSIL KHANNĀS.
ALLADHĪ YUWASWISU FĪ ṢUDŪRIN NĀS.
MINAL JINNATI WAN NĀS

Say: "I seek refuge with (Allah) the Lord of mankind,
"The King of mankind -
"The God of mankind,
"From the evil of the whisperer (devil) who withdraws (from his whispering in one's heart after one remembers Allah).
"Who whispers in the breasts of mankind.
(those whisperers) Of jinn and men."

تَمَّتْ بِالْخَيْرِ
